

PROPOSALS

For PRINTING

8133 a

A very curious Discourse, in
two Volumes in *Quarto*,

INTITLED,

ΨΕΥΔΟΛΟΓΙΑ ΠΟΛΙΤΙΚΗ;

Η Πseudo-logia

OR, A

TREATISE of the ART

OF

Political Lying,

WITH

AN ABSTRACT of the First Volume of the
said TREATISE.



EDINBURGH:

Reprinted in the Year MDCCXLVI

P R O P O S A L S

FOR PRINTING

A very curious Discourse in
the Vernacular Language

OF THE

PROPHETIC VISIONS

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WITH

A Description of the Manuscript of the

PROPHETIC VISIONS

OF THE

PROPHETIC VISIONS

There is now in the Press, a curious Piece, intituled, *Ψευδολογια Πολιτικη*; or, *A Treatise of the Art of POLITICAL LYING*: Consisting of two Volumes in Quarto.

The PROPOSALS are,

I. *That if the Author meets with suitable Encouragement, he intends to deliver the First Volume to the Subscribers by Hilary-Term next.*

II. *The Price of both Volumes will be, to the Subscribers, Fourteen Shillings; Seven whereof are to be paid down, and the other Seven at the Delivery of the Second Volume.*

III. *Those who subscribe for Six shall have a Seventh gratis, which reduces the Price to less than Six Shillings a Volume.*

IV. *That the Subscribers shall have their Names and Places of Abode printed at Length.*

Subscriptions to be taken in at St. James's Coffeehouse, Young-Man's at Charing-Cross, the Grecian, Brydges's by the Royal-Exchange, and most other Coffeehouses in London.

For the Encouragement of so useful a Work, it is thought fit the Publick should be informed of the Contents of the First Volume, by one who has, with great Care, perused the Manuscript.

THE Author, in his Preface, makes some very judicious Reflexions upon the Original of Arts and Sciences: That at first they consist of scattered Theorems and Practices, which are handed about amongst the Masters, and only revealed to the *Fili Artis*, till such Time as some great Genius appears, who collects these disjointed Propositions, and reduces them into a regular System. That this is the Case of that noble and useful Art of *Political Lying*, which, in this last Age, having been enriched with several new Discoveries, ought not to ly any longer in Rubbish and Confusion, but may justly claim a Place in the *Encyclopædia*, especially such as serves for a Model of Education for an able Politician. That he purposes to himself no small Stock of Fame in future Ages, in being the first who has undertaken this Design; and for the same Reason he hopes the Imperfection of his Work will be excused. He invites all Persons who have any Talent that Way, or any new Discovery, to communicate their Thoughts, assuring them that honourable Mention shall be made of them in his Work.

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The First Volume consists of Eleven Chapters.

In the First Chapter of his excellent Treatise, he reasons philosophically concerning the Nature of the Soul of Man, and those Qualities which render it susceptible of Lies. He supposes the Soul to be of the Nature of a *Plano-Cylindrical Speculum*, or Looking-Glass; that the plain Side was made by God Almighty, but that the Devil afterwards wrought the other Side into a cylindrical Figure. The plain Side represents Objects just as they are, and the cylindrical Side, by the Rules of Catoptricks, must needs represent true Objects false, and false Objects true; but the cylindrical Side, being much the larger Surface, takes in a greater Compass of visual Rays. That upon the cylindrical Side of the Soul of Man depends the whole Art and Success of *Political Lying*. The Author, in this Chapter, proceeds to reason upon the other Qualities of the Mind; as, great Fondness of the *Malicious* and the *Miraculous*. The Tendency of the Soul towards the *Malicious*, springs from Self-Love, or a Pleasure to find Mankind more wicked, base, or unfortunate, than ourselves. The Design of the *Miraculous* proceeds from the Inactivity of the Soul, or its Incapacity to be moved or delighted with any Thing that is vulgar or common. The Author having established the Qualities of the
Mind

Mind upon which his Art is founded, he proceeds,

In his Second Chapter, to treat of the Nature of *Political Lying*; which he defines to be, *The Art of convincing the People of Salutory Falshoods for some good End*. He calls it an *Art*, to distinguish it from that of telling Truth, which does not seem to want *Art*; but then he would have this understood only as to the Invention, because there is indeed more Art necessary to convince the People of a *Salutory Truth*, than a *Salutory Falshood*. Then he proceeds to prove, that there are *Salutory Falshoods*, of which he gives a great many Instances, both before and after the Revolution; and demonstrates plainly, that we could not have carried on the War so long, without several of those *Salutory Falshoods*. He gives Rules to calculate the Value of a *Political Lie*, in Pounds, Shillings, and Pence. By *Good*, he does not mean that which is absolutely so, but what appears so to the Artist, which is a sufficient Ground for him to proceed upon; and he distinguishes the Good, as it commonly is, into *Bonum utile, dulce, & honestum*. He shews you, that there are *Political Lies* of a mixed Nature, which include all the *Three* in different Respects: That the *Utile* reigns generally about the *Exchange*, the *Dulce* and *Honestum* at the *Westminster End of the Town*. One Man spreads a Lie
to

to sell or buy Stock to greater Advantage ; a Second, Because it is honourable to serve his Party ; and a Third, Because it is sweet to gratify his Revenge. Having explained the several Terms of his Definition, he proceeds,

In his Third Chapter, to treat of the Lawfulness of *Political Lying* ; which he deduces from its true and genuine Principles, by enquiring into the several Rights that Mankind have to Truth. He shews, that the People have a Right to private Truth from their Neighbours, and œconomical Truth from their own Family, that they should not be abused by their Wives, Children, and Servants ; but that they have no Right at all to *Political Truth* : That the People may as well all pretend to be Lords of Manors, and possess great Estates, as to have Truth told them in Matters of Government. The Author, with great Judgment, states the several Shares of Mankind in this Matter of Truth, according to their several Capacities, Dignities, and Professions ; and shews you, that Children have hardly any Share at all ; in consequence of which they have very seldom any Truth told them. It must be owned, that the Author, in this Chapter, has some seeming Difficulties to answer and explain Texts of Scripture, and a Sermon lately preached before her Majesty at *Windsor*.

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The Fourth Chapter is wholly employed in this Question, *Whether the Right of Coinage of Political Lies be wholly in the Government?* The Author, who is a true Friend to *English Liberty*, determines in the Negative, and answers all the Arguments of the opposite Party with great Acuteness; that as the Government of *England* has a Mixture of Democratical in it, so the Right of inventing and spreading *Political Lies* is partly in the People; and their obstinate Adherence to this just Privilege has been most conspicuous, and shined with great Lustre of late Years: That it happens very often, that there is no other Means left to the good People of *England*, to pull down a Ministry and Government they are weary of, but by exercising this their undoubted Right: That Abundance of *Political Lying* is a sure Sign of true *English Liberty*: That as Ministers do sometimes use Tools to support their Power, it is but reasonable that the People should employ the same Weapon to defend themselves, and pull them down.

In his Fifth Chapter, he divides *Political Lies* into their several Species and Classes, and gives Precepts about the inventing, spreading, and propagating the several Sorts of them: He begins with the *Rumores*, and *Libelli famosi*, such as concern the Reputation of Men in Power; where he finds Fault with the common

common Mistake, that takes Notice only of one Sort, *viz.* the Detractory or Defamatory, whereas in Truth there are three Sorts, the Detractory, the Additory, and the Translatory. The Additory gives to a Great Man a greater Share of Reputation than belongs to him, to enable him to serve some good End or Purpose. The Detractory or Defamatory, is a Lie which takes from a Great Man the Reputation that justly belongs to him, for Fear he should use it to the Detriment of the Publick. The Translatory, is a Lie that transfers the Merit of a Man's good Action to another who is in himself more deserving; or, transfers the Demerit of a bad Action from the true Author, to a Person who is in himself less deserving. He gives several Instances of very great Strokes in all the three Kinds, especially in the last, when it was necessary for the Good of the Publick to bestow the Valour and Conduct of one Man upon another, and that of many to one Man; nay, even upon a good Occasion, a Man may be robbed of his Victory by a Person that did not command in the Action. The restoring and the destroying the Publick may be ascribed to Persons who had no Hand in either. The Author exhorts all Gentlemen Practitioners to exercise themselves in the Translatory, because the Existence of the Things themselves being visible, and not demanding any

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Proof,

Proof, there wants nothing to be put upon the Publick but a false Author or a false Cause, which is no great Presumption upon the Credulity of Mankind, to whom the secret Springs of Things are for the most Part unknown.

The Author proceeds to give some Precepts as to the Additory. That when one ascribes any Thing to a Person which does not belong to him, the Lie ought to be calculated not quite contradictory to his known Qualities: *Ex. gr.* One would not make the *French* King present at a Protestant Conventicle; nor, like Queen *Elisabeth*, restore the Overplus of Taxes to her Subjects. One would not bring in the *Emperor* giving two Months Pay in Advance to his Troops; nor the *Dutch* paying more than their *Quota*. One would not make the same Person zealous for a standing Army and publick Liberty; nor an Atheist support the Church; nor a lewd Fellow a Reformer of Manners; nor a hot-headed crack-brained Coxcomb forward for a Scheme of Moderation. But if it is absolutely necessary that a Person is to have some good Adventitious Quality given him, the Author's Precept is, That it should not be done at first in *extremo gradu*. For Example, They should not make a covetous Man give away, all at once, Five thousand Pounds in a charitable generous Way; Twenty or Thirty Pounds may suffice at first. They

They should not introduce a Person of remarkable Ingratitude to his Benefactors, rewarding a poor Man for some good Office that was done him thirty Years ago; but they may allow him to acknowledge a Service to a Person who is capable still to do him another. A Man whose personal Courage is suspected, is not at first to drive whole Squadrons before him; but he may be allowed the Merit of some Squabble, or throwing a Bottle at his Adversary's Head.

It will not be allowed, to make a Great Man, who is a known Despiser of Religion, spend whole Days in his Closet at his Devotion; but you may with Safety make him sit out publick Prayers with Decency. A Great Man, who has never been known willingly to pay a just Debt, ought not, all of a sudden, to be introduced making Restitution to Thousands he has cheated; let it suffice, at first, to pay Twenty Pounds to a Friend who has lost his Note.

He lays down the same Rules in the Detractory or Defamatory Kind; that they should not be quite opposite to the Qualities the Persons are supposed to have. Thus it will not be found, according to the sound Rules of *Pseudology*, to report of a Pious and Religious Prince, that he neglects his Devotion, and would introduce Heresy; but you may report of a merciful Prince, that he has pardoned a Criminal who did not deserve it.

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You will be unsuccessful, if you give out of a Great Man who is remarkable for his Frugality for the Publick, that he squanders away the Nation's Money; but you may safely relate that he hoards it: You must not affirm he took a Bribe; but you may freely censure him for being tardy in his Payments: Because, though neither may be true, yet the last is credible, the first not. Of an open-hearted generous Minister you are not to say, That he was in an Intrigue to betray his Country; but you may affirm, with some Probability, that he was in an Intrigue with a Lady. He warns all Practitioners to take good heed to these Precepts, for want of which, many of their Lies, of late, have proved abortive or short-lived.

In his Sixth Chapter he treats of the *Miraculous*; by which he understands any Thing that exceeds the common Degrees of Probability. In respect of the People, it is divided into two Sorts, the *το φοβερον*, or the *το θυμοειδες*, Terrifying Lyes, and animating or encouraging Lyes, both being extremely useful on their proper Occasions. Concerning the *το φοβερον* he gives several Rules; one of which is, that terrible Objects should not be too frequently shewn to the People, lest they grow familiar. He says, It is absolutely necessary that the People of *England* should be frightened with the *French King* and the

the *Pretender* once a Year; but that the Bears should be chained up again till that Time Twelve-Month. The Want of Observing this so necessary a Precept, in bringing out the *Raw-Head and Bloody-Bones* upon every trifling Occasion, has produced great Indifference in the Vulgar of late Years. As to the animating or encouraging Lies, he gives the following Rules; that they should not far exceed the common Degrees of Probability, and that there should be Variety of them, and the same Lie not obstinately insisted upon; that the Promissory or Prognosticating Lies should not be upon short Days, for fear the Authors should have the Shame and Confusion to see themselves speedily contradicted. He examines, by these Rules, that well-meant, but unfortunate Lie of the Conquest of *France*, which continued near twenty Years together; but at last, by being too obstinately insisted upon, it was worn thread-bare, and became unsuccessful.

As to the *το τερατώδες*, or the *Prodigious*, he has little to advise, but that their Comets, Whales and Dragons, should be sizeable; their Storms, Tempests, and Earthquakes, without the Reach of a Day's Journey of a Man and a Horse.

The Seventh Chapter is wholly taken up in an Enquiry, which of the two Parties are the greatest Artists in *Political Lying*. He

owns

owns the *Tories* have been better believed of late; but that the *Whigs* have much the greater Geniuses amongst them. He attributes the late ill Success of the *Whig-Party* to their glutting the Market, and retailing too much of a bad Commodity at once: When there is too great a Quantity of Worms, it is hard to catch Gudgeons. He proposes a Scheme for the Recovery of the Credit of the *Whig-Party*, which indeed seems to be somewhat Chimerical, and does not favour of that sound Judgment the Author has shewn in the rest of the Work. It amounts to this, That the Party should agree to vent nothing but Truth for three Months together, which will give them Credit for six Months Lying afterwards. He owns, that he believes it almost impossible to find fit Persons to execute this Scheme. Towards the End of the Chapter, he inveighs severely against the Folly of Parties, in retaining such Scoundrels and Men of low Geniuses to retail their Lies; such as most of the present News-Writers are, who, besides a strong Bent and Inclination towards the Profession, seem to be wholly ignorant in the Rules of *Pseudology*, and not at all qualified for so weighty a Trust.

In his Eighth Chapter he treats of some extraordinary Geniuses who have appeared of late Years, especially in their Disposition towards

wards the *Miraculous*. He advises those hopeful Young-Men to turn their Invention to the Service of their Country, it being inglorious, at this Time, to employ their Talent in prodigious Fox-Chases, Horse-Courses, Feats of Activity in driving of Coaches, Jumping, Running, Swallowing of Peaches, Pulling out whole Sets of Teeth to clean, &c. when their Country stands so much in need of their Assistance.

The Eighth Chapter is a Project for uniting the several smaller Corporations of Liars into one Society. It is too tedious to give a full Account of the whole Scheme; what is most remarkable, is, That this Society ought to consist of the Heads of each Party; that no Lie is to pass current without their Approbation, they being the best Judges of the present Exigencies, and what Sort of Lies are demanded: That in such a Corporation their ought to be Men of all Professions, that the *το τρεπον* and the *το ευλογον*, that is, *Decency and Probability*, may be observed as much as possible: That, besides the Persons above-mentioned, this Society ought to consist of the hopeful Geniuses about the Town (of which there are great Plenty to be picked up in the several Coffee-Houses) Travellers, Virtuoso's, Fox-Hunters, Jockeys, Attorneys, Old Sea-Men and Soldiers out of the Hospitals of *Greenwich* and *Chelsea*. To this Society,

ciety, so constituted, ought to be committed the sole Management of *Lying*. That in their outer Room there ought always to attend some Persons endowed with a great Stock of Credulity, a Generation that thrives mightily in this Soil and Climate: He thinks a sufficient Number of them may be picked up anywhere about the *Exchange*: These are to circulate what the other coin; for no Man spreads a Lie with so good a Grace as he that believes it. That the Rule of this Society be, to invent a Lie, and sometimes two, for every Day; in the Choice of which, great Regard ought to be had to the Weather and the Season of the Year: Your *φοβερὰ*, or *Terrifying Lies*, do mighty well in *November* and *December*, but not so well in *May* and *June*, unless the easterly Winds reign. That it ought to be Penal for any Body to talk of any Thing but the Lie of the Day. That the Society is to maintain a sufficient Number of Spies at Court, and other Places, to furnish Hints and Topicks for Invention; and a general Correspondence in all the Market-Towns, for circulating their Lies. That if any one of the Society were observed to blush, or look out of Countenance, or want a necessary Circumstance in telling the Lie, he ought to be expelled, and declared incapable. Besides the roaring Lies, there ought to be a private Committee for Whispers, constituted of the ablest Men of the

the Society. Here the Author makes a Digression in Praise of the *Whig-Party*, for the right Understanding and Use of *Proof-Lies*. A *Proof-Lie* is like a Proof-Charge for a Piece of Ordinance, to try a Standard-Credulity. Of such a Nature he takes Transubstantiation to be in the Church of *Rome*; a Proof-Article, which if any one swallows, they are sure he will digest every Thing else. Therefore the *Whig-Party* do wisely, to try the Credulity of the People, sometimes by *Swingers*, that they may be able to judge to what Height they may charge them afterwards. Towards the End of this Chapter, he warns the Heads of Parties against believing their own Lies; which has proved of pernicious Consequence of late, both a Wise Party and a Wise Nation having regulated their Affairs upon Lies of their own Invention. The Causes of this he supposes to be too great a Zeal and Intenseness in the Practice of this *Art*, and a vehement Heat in mutual Conversation, whereby they perswade one another, that what they wish, and report to be true, is really so. That all Parties have been subject to this Misfortune: The *Jacobites* have been constantly infested with it; but the *Whigs* of late seem even to exceed them in this ill Habit and Weakness. To this Chapter the Author subjoins a Kalendar of Lies proper for the several Months of the Year.

The Ninth Chapter treats of the Celerity and Duration of Lies. As to the Celerity of their Motion, the Author says it is almost incredible: He gives several Instances of Lies that have gone faster than a Man can ride Post: Your *Terrifying Lies* travel at a prodigious Rate, above ten Miles an Hour; your Whispers move in a narrow Vortex, but very swiftly. The Author says it is impossible to explain several *Phænomena* in relation to the Celerity of Lies, without the Supposition of *Synchronism* and *Combination*. As to the Duration of Lies, he says they are of all Sorts, from Hours and Days to Ages; that there are some which, like your Insects, die and revivest again in a different Form; that good Artists, like People who build upon a short Lease, will calculate the Duration of a Lie surely, to answer their Purpose, to laste just as long, and no longer than the Turn is served.

The Tenth Chapter treats of the Characteristics of Lies; how to know, when, where, and by whom invented: Your *Dutch*, *English*, and *French* Ware, are amply distinguished from one another; an *Exchange-Lie*, from one coined at the other End of the Town. Great Judgment is to be shewn as to the Place where the Species is intended to circulate: Very low and base Coin will serve for *Wapping*: There are several Coffee-Houses

Houses that have their particular Stamps, which a judicious Practitioner may easily know. All your Great Men have their proper *Phantasticks*. The Author says he has attained, by Study and Application, to so great Skill in this Matter, that, bring him any Lie, he can tell whose Image it bears so truly, that the Great Man himself shall not have the Face to deny it. The Promissory Lies of Great Men are known by Shouldring, Hugging, Squeezing, Smiling, Bowing; and Lies in Matter of Fact by immoderate Swearing.

He spends the whole Eleventh Chapter on one simple Question, *Whether a Lie is best contradicted by Truth, or another Lie.* The Author says, That, considering the large Extent of the cylindrical Surface of the Soul, and the great Propensity to believe Lies, in the Generality of Mankind, of late Years, he thinks the properest Contradiction to a Lie, is another Lie: For Example, If it should be reported that the *Pretender* was at *London*, one would not contradict it by saying he never was in *England*; but you must prove by Eye-Witnesses that he came no farther than *Greenwich*, but then went back again. Thus, if it be spread about that a great Person were dying of some Disease, you must not say the Truth, That they are in Health, and never had such a Disease; but that they are slowly recovering of it. So there was,
not

not long ago, a Gentleman who affirmed, That the Treaty with *France*, for bringing in Popery and Slavery into *England*, was signed the 15th of *September*. To which another answered very judiciously, not by opposing Truth to his Lie, That there was no such Treaty; but that, to his certain Knowledge, there were many Things in that Treaty not yet adjusted.

The Account of the Second Volume of this Excellent Treatise is reserved for another Time.

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